

Hajj, A Delusional Journey
of Deliverance

**A thorough and impartial academic
Research that explores the rationality of the Muslim
Pilgrimage to the holy city of Makkah and
endeavors to discover the genuine
origins of the holiest Muslim
Shrine of Ka'bah.**

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1. INTRODUCTION

This writing had originally aimed at Urdu speaking people of the Indo-Pak sub-continent having hereditary Islamic origins. It was thus initially presented in Urdu and most of the terminology used and whatever it suggested, implied or inferred was well known and fully understood by that audience. This English edition however requires many aspects of this thesis substantially defined and elaborated in advance in order to apprise the English speaking audience of the background scenario and its proper perspective. So, here we present a brief summary of what the English readers would need to know in order to follow the thesis without too many unanswered questions arising in their minds.

Islam presently in practice is a fictitious Islam and its entire doctrine as presented and followed worldwide is a counterfeit one and hence, a delusion. The message of Quran has been radically altered, twisted, manipulated and misrepresented. The fictitious Islam was invented or fabricated by Arab despotic rulers of Umayyad dynasty when they succeeded in usurping the power and authority to rule from the control of the fourth legitimate Pious Caliph, Ali, exploiting the chaotic situation created by the murder of the third Pious Caliph, Uthman in 35 AH (655 AD). According to authentic historical facts, the Umayyad Governor of Syria, Ameer Mu'aviya, based in Damascus, was the flag bearer and founder of that dictatorial monarchic regime that was to replace the divine Pious Caliphate. On the pretext of demanding blood vendetta of Uthman, who perchance happened to be a fellow Umayyad, he refused to surrender his loyalties to the fourth Pious Caliph, Ali, who had succeeded Uthman through due process of consultation and consensus among the council of the elders. Thus, Mu'aviya was soon to rip apart the unity of the Muslim nation by raising hell in the state on the issue of Usman's assassination. By calling for revenge of Uthman's assassination

and demanding from Ali the retrieval of his murderers, he was to declare his autonomy in Damascus. As a provincial governor under Uthman, he ruled a vast region that spread over four present day states viz., Syria, Lebanon, Jordan and Palestine as well as some area now included in Turkey, and that position had strengthened his military might to a much higher extent than that of the Islamic central Government of Medina. He blamed Ali for allowing the mutineers to succeed in their mission. After lots of political manoeuvring, which included armed combat against the forces of Caliph Ali, he succeeded in establishing Umayyad rule in almost the entire territories of the then Muslim empire. Since the kingdom of God was established by the holy Messenger of Islam under the strict guidelines of those tenets of Quran which could never have approved of or concord with a dictatorial and despotic family kingship, Muaviya is believed to have to unleash a fierce campaign of diverting the true teachings of Quran towards a counterfeit doctrine based on fabricated stories named *Islamic tradition*, claiming to have come out of the mouth of the holy Messenger. The aim of that big diversion from Quran's righteous path was to produce a wishful religious version of Islam which may support, justify and substantiate his despotic monarchy where kings ruled by decree with the threat of sword. The collection of those stories (*tradition or rivayaat*) is called Books of *Ahadith*. As these *Ahadith*, and their fabrication by the hired corrupt scholars of the time, were sponsored by Umayyad Government, people were forced to believe in the veracity and authenticity of their content and gradually the subdued and suppressed populations were fully driven away from the true Quranic injunctions so as to recite, preach and follow the *ahadith* stuff exclusively. A trend was allowed to develop throughout the land where every student of religion strived to achieve the status of Imam or Scholar of *Hadith*, a category of attainment usually awarded the highest status in the Royal Court and in society. Big

collections of these *Ahadith* were finally authored in the 2nd and 3rd centuries AH, while their fabrication had started as early as the middle of the 1st century AH. Another misleading process of writing Quranic interpretations or exegesis was also introduced and established where Quran was explained in the light of not its own text, but according to what was narrated by the traditional "sayings" in explanation of Quranic verses and what the writer personally understood from that stuff.

So, as a result of these corrupt practices, Muslims have inherited: 1) a real and true Islam which languishes hidden behind the texts of Quran, the original uncorrupted word of God; and 2) a fictitious Islam which adopts a false doctrine from the "sayings" fabricated under the despotic policies of the tyrant Umayyad and, later, Abbaside rulers and falsely ascribed to the holy Messenger of Islam, and which is preached through the bogus *interpretations* of Quran which stand wholly influenced by a mixture of baseless stories narrated in the texts of *Ahadith*. Needless to mention that the holy Messenger did not leave his "sayings" for Muslims to follow but, on the contrary, forbade to write down anything other than Quran coming out of his mouth. He left only Quran as his sole legacy and its postulates the only source and fountainhead of Islamic philosophy or ideology. He had declared, in Quranic words (Chapter Al-Maaidah, Verse 3), the ideology of Islam as completely delivered in all respects before his demise. Therefore, no scope was allowed for any man made pretentious doctrines that would surface decades after the Messenger's departure.

It is hoped that the above lines would provide the required background information to the English Readers and would assist them in sharing this presentation with the writer adequately.

Humbly submitted herewith is a purely impartial and analytical work that investigates the purported sanctity of Ka'bah (the

Grand Mosque) and tries to demythologize and demystify the ancient, sacred and miraculous aura surrounding the annual ritual of Hajj (Pilgrimage to Makkah). This study serves to investigate its practical and inspirational application and viability for the man in this modern scientific and cyber-world.

It is a foregone conclusion that the ritual is supposed to be the only available source of a sweeping forgiveness and a total absolution by God from the consequences and repercussions of one's life long sins and crimes. Accordingly, it awards a clean chit of salvation to the pilgrim whereby he enjoys a divine clearance to directly enter the doors of paradise upon transcending to the higher stage of life in the Hereafter. Needless to mention that here lies the greatest ever attraction for the sinner and the criminal having a fundamentalist religious mindset and affiliation.

This main ritual of Hajj actually encompasses an array of several sub-rituals, the performance of which is scattered over a span of several days and nights. The sub-rituals consist of 7 repeated rounds of circumambulation of the stone structure of Ka'bah, of a square shape, travels to and short stays at different nearby sites, stone collecting and pelting, stone kissing, offering endless chain of prayers, offering sacrifice of cattle and running between two hillocks, etc. Hajj is a great Islamic legacy followed by Muslims all over the globe since the emergence of Islam as a divine faith almost a millenium and a half ago. It goes without saying that these rituals, in a more or less similar way, were in practice in the pre-Islamic period as well by the Arab pagans. And that's a very important and revealing aspect of the present research.

This study has aimed to take into account only the irrefutable documented facts of history, geography, archaeology, demography, as well as Scriptural injunctions from the Bible and the Quran.

While talking about the testimony of Quran on the theme of Hajj, it is worth mentioning here that the present Quranic translations do not stand up to the criterion of logic, rationality and empirical analysis. It is because these translations do not follow Quran or its own vocabulary as the fundamental and exclusive source of guidance in their working process. As elaborated above, they have been known to follow and copy from a certain fabricated track of dubious, wishfully prepared old and contemporary series of "Quranic interpretations/exegesis" as their guide, which happen to emerge almost identical to each other in their essence and nature, and are, in turn, based on the contents of the collections of fabricated *Ahadith* (*singular*: Hadith = the verbal texts assumed to have come out of the Holy Messenger's tongue during his discourses and narrated from generation to generation). So, all the present translations have been set aside in the preparation of this thesis in view of their dependent, invalid, wishful and unauthentic status.

For the purpose of this writing it was felt imperative to re-assess and re-translate Quranic texts dealing with our particular topic. It is believed by the writer that a true and real translation alone can directly cleanse Islamic ideology from all impurities and interpolations, and expose that true face of it which has not been presented to the intellectual world out there yet. Therefore, almost all the verses pertinent to our present theme have been RE-TRANSLATED in a purely academic and Rational way, putting full emphasis on Quran itself as an exclusive source. It is made

sure to present a very strict translation work absolutely limited to the pure lexical meanings of Quranic Arabic words, free from the addition of a single extra word by the translator by way of explanation or elaboration.

Excepting the rules of Arabic language and grammar, the most authentic Arabic lexicons and a rigid conformity with the context, all secondary, dubious, man-made sources have been discarded regarding them as the main source of infusing the elements of intrigue, disparity, irrationality, sectarianism and superstition in the Islamic Doctrine. As a result, the writer strongly hopes that, apart from the diversified pattern of this research, the most rational relevant translations from Quran would alone suffice to clear the rubble of confusion from the minds of truth seekers. Particular attention of the Readers to the presented translations is solicited.

Last but not the least is the question raised by some scholars maintaining that Quranic narrations are impossible to be precisely translated into another language. According to them the vast scope of meanings every Arabic word possesses makes it impossible to define its essence with an equivalent from another language. In fact, behind the facade of raising this frivolous issue as an unsolvable problem, they are attempting to stress the justification of their voluminous writings called "Interpretations or Exegesis or Expositions and Explanations (tafaseer)" of Quran, against a direct and restricted translation. Needless to mention here that in a *tafseer* you are free to write whatever you personally comprehend from Quran according to your own mindset and level of intellect, using your own words and thoughts. Hence "tafaseer" qualify as the main source of wishful

interpolation in the Quranic doctrine. We ask these scholars only one question relating to this baseless theory invented by them. If God the Almighty had descended Quran for the guidance of the entire humanity, how could he not make it fully translatable into other languages spoken by the dominant non-Arab majority of humans?..... Other questions go like this: Why should one be obliged to read a divine Quran through a "tafseer" written in the words and thoughts and with personal understanding of an earthling?... Why shouldn't one read and understand it preferably direct from the horse's mouth with a direct translation of the Word of God into one's own language?

We feel agreeable on the issue of the vast scope of meanings possessed by Arabic words. We, however, may not regard it an impediment in the way of a proper translation into, say, English or Urdu. We note that the authentic Arabic lexicons provide you with about 10 to 30 meanings of a single Arabic word covering full scope of its meanings in English language. So, a translator, keeping a complete track of the context of narration, can always select two or three closest equivalents of an Arabic word from an authentic lexicon, and fit them all in the text as substitutes for a single Arabic one, in order to define its essence fully. Moreover, let us not criminally overlook several specific divine injunction in Quran ordaining that it has already been presented in a form most beautifully defined, interpreted, explained and detailed in all respects. Hence, it does not allow any more "tafseer", and tafseer writing is implied as a manifest transgression.

In the end, no anti-Muslim prejudice is involved in this writing as the writer himself is a devout Muslim, believing in God, His holy Messengers, His Books presenting universal human values and

ideals, and the spiritual life to come in the Hereafter. He is one of those who want to see a safer, more secure and rational world, see the present waves of extremism and intolerance defeated and peace prevailed unconditionally into all spheres of our lives on the mother earth.

God bless us all with His true guidance.

2. PERSPECTIVE